

THE CIRCULAR.

PUBLISHED WEEKLY,

"MANY SHALL RUN TO AND FRO, AND KNOWLEDGE SHALL BE INCREASED."—*Daniel xii, 4.*

AT TWO DOLLARS PER ANNUM.

VOL. III.

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THE CIRCULAR,
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By Robert Porter,

AT TWO DOLLARS PER ANNUM.—PAYABLE AT
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MIDDLETON INN.

For private sale, that well established Tavern in the village of Middletown, New Castle County, and State of Delaware, now in the occupancy of Mr. Daniel Haines; the building is of brick, large and commodious, with four rooms on the lower, and five on the second floor, with a good kitchen, having a cellar under the whole; commodious stabling, carriage-house, and other necessary out-buildings, all in good order, having lately undergone a thorough repair; together with three acres of land attached to it, in a high state of culture. The above property having been occupied as a Tavern for upwards of 50 years, renders it unnecessary to give a more minute description of it, being of course well known. Mr. Haines, who is now on the premises, (and who holds a lease of them for two years,) will show them to any person who may call on him. For further particulars apply to David Higgins, near Port-Penn, or to the subscriber in Wilmington.

ROBERT PORTER.

N. B. Also to be sold at private sale, five small houses, in the above Village; for which apply as above.

Jan. 12, 1825.

Just Published, A Biography

OF THE
ILLUSTRIOS CITIZEN,
GEN. LAFAYETTE.

This brief Biography is derived from various authentic sources, which may be relied on. It embraces the detail of interesting vicissitudes of General La Fayette, from his embarking for America, at 19 years of age, in his own ship, thro' the American Revolutionary struggle; his return to France; his active part in the cause of French liberty; his proscription by the Jacobins; his departure from his army; adventure; captivity and imprisonment for five years, in the German and Austrian dominions; with the wild and romantic attempts of a German and a young American, to rescue him from prison, &c. &c. down to the restoration of the Bourbons; his embarking for America, with the Resolutions of Congress, of Boston New-York, Philadelphia, Baltimore, &c. &c.

Price 37 Cents—for sale at this Office.

Biographical.

From the *Columbian Star.*

Christian biography possesses an advantage over other methods of illustrating and enforcing the principles and duties of the Gospel, since it portrays religious truth in a more interesting and vivid manner. Precept gives us abstract ideas of virtue and holiness, but example renders genuine goodness visible in all its circumstances; it reproaches our defects and operates as a lively incentive to imitation. A large portion of the instruction conveyed to us by the inspired volume, is through this medium; and we here see the happy accommodation which is made to the nature of man; for he is generally more influenced by the actions of others, than by all their precepts of wisdom or piety. By becoming acquainted with the lives and characters of eminent and good men in the church of Christ, we learn with what godly simplicity they have contended for the faith once delivered to the saints, with what constancy they have withstood the implacable fury of the enemies of true religion, and with what triumphs, through the assistance of divine grace, they have gone to receive their immortal crown, although closing their earthly existence in the severest torments which their persecutors could devise. These considerations, together with the notices of church history which will be incidentally introduced, may perhaps make the biographical sketches, which it is now proposed to give to your readers, sources of useful and pleasing instruction to many. The plan contemplated, is, to commence with the Apostles and Evangelists; continue if leisure permit, with the primitive, and some of the succeeding Fathers, and close with the Reformers. It will be my object to condense the information which we have of the lives and last moments of these distinguished servants of Jesus Christ, and to present what appears most valuable. The authorities which may be consulted, are numerous. They may be occasionally referred to in the narratives which will be brought forward.

ADONIRAM.

MATTHEW,

THE APOSTLE AND EVANGELIST.

Matthew, called also Levi, son of Alpheus, was, before his conversion to Christianity, a publican, or tax-gatherer, under the Romans.

The publicans were held in the utmost detestation by the Jews, in consequence of their covetousness and oppression, as well as on account of the degradation to which their nation was subjected by the institution of the office which these rigid exactors filled. Matthew was a native of Galilee, but of what city in that country, or of what tribe of the people of Israel, is not known. He sat at the "receipt of custom," in or near the city of Capernaum, and collected the duties imposed on exported or imported goods, and received the tribute of all passengers who went by the water. Our Saviour having cured a man of the palsy, went to Capernaum, to the sea-side, and seeing Matthew engaged in the discharge of his office, "said unto him, follow me." And he rose and followed him. This man was no doubt wealthy, & he held a lucrative employment; yet when our Lord called him to be his disciple, and a witness of his words and works, he forsook all his kindred and his worldly interests, and became the follower of him who had not where to lay his head.

After this, Matthew made an entertainment at his own house, at which Jesus was present, and many of his disciples as well as many publicans and others, of no very reputable character in the eye of the Pharisees, who were strict in external purifications and similar observances. As they upbraided Christ for eating with publicans and sinners, he told them that sin-sick souls needed the Divine Physician; that God loved mercy more than sacrifice and pretensions of strictness. Matthew, it is likely, was desirous of taking leave of his friends in a civil manner, and that they might converse with Jesus & profit by his divine instructions.

After Matthew was numbered among the Apostles, he continued with Christ as a fa-

miliar attendant on his person, a spectator of his public and private conduct, a hearer of his discourses, a witness of his miracles, & an evidence of his resurrection; and after his ascension, he was at Jerusalem, and received the gift of the Holy Ghost, with the rest of the Apostles. We may suppose that he remained some time at Jerusalem, and in different parts of Judea. Some say he was eight years preaching the word, & confirming his doctrine with miracles, which God enabled him to perform in the name of Jesus.

There is no particular account in the Gospels of the call of any of the Apostles, except that of Matthew, and four others, Andrew and Peter, and the two sons of Zebedee. We have but little information relative to the sufferings and labors of our Apostle for the advancement of the Christian faith. Some write that he went into Parthia, and having successfully planted the Gospel in those parts, travelled thence into Ethiopia, where, by his preaching and miracles, he greatly triumphed over error and idolatry. No certain information has been transmitted to us, concerning his death. The common opinion is, that he suffered martyrdom in Ethiopia, in a city called Nadabar, or Nadaver. It is also mentioned that he died in Parthia, or Persia. But we have reason to conclude that Matthew ought not to be numbered among the martyrs; for this opinion is contradicted by Heraclon, a learned Valentinian, of the second century; who, as cited by Clement of Alexandria, reckons Matthew among the Apostles who did not die by martyrdom; and as his statement is not contradicted by Clement, it is more likely to be true than the relation of Socrates, who did not flourish till 300 years after Heraclon. Chrysostom has a commendation of Matthew, consisting of several articles, but says nothing of his martyrdom. The following passage from Eusebius may properly be inserted in this place. "The *notices*, and *disciples* of our Saviour, being dispersed abroad, preached in the whole world. Thomas, as we learn by tradition, had Parthia for his lot; Andrew, Scythia; John, Asia; who having lived there a long time, died at Eusebius. Peter, as it seems, preached to the dispersed Jews in Pontus and Galatia, Bithynia, Cappadocia and Asia; at length coming to Rome, he was crucified with his head downward as he desired. What need I speak of Paul, who fully preached the Gospel of Christ from Jerusalem to Illyricum, and at last died a martyr at Rome, in the time of Nero? So says Origen expressly, in the third tome of his *Exposition of the book of Genesis.*" It is observable from this extract, that, at the beginning of the fourth century, there was no certain account whether Matthew went after leaving Judea, and that there was no particular tradition of his martyrdom, or that it was not much regarded.

Matthew is the author of the Gospel which bears his name. It has been warmly contested by many learned men, whether he wrote originally in Hebrew or Greek. On this subject, Mr. Horne makes the following remarks. "The presumption, it must be acknowledged, is in favor of the opinion, that St. Matthew wrote in Greek; for Greek was the prevailing language in the time of our Saviour and his Apostles. Matthew, too, while he was collector of customs, and before he was called to be an Apostle, would have frequent occasions both to write and to speak Greek, and could not discharge his office without understanding that language. We may, therefore, (say the advocates of this hypothesis,) consider it as highly probable, or even certain, that he understood Greek. Besides, as all the other Evangelists and Apostles wrote their Epistles in that language for the use of Christians, whether Jews or Gentiles, throughout the known world, and as Matthew's Gospel, though in the first instance written for Jewish and Samaritan converts, was ultimately designed for universal dissemination, it is not likely that it was written in any other language than that which was employed by all the other writers of the New Testament. This presumption is corroborated by the numerous and remarkable instances of verbal agreement between Matthew and the other Evangelists; which, on the supposition that he wrote in Hebrew, or the vernacular Syro-Chaldaic dialect, would not be credi-

ble. Even those who maintain that opinion, are obliged to confess that an early Greek translation of this Gospel was in existence before Mark and Luke composed theirs, which they saw and consulted."

The fact is, perhaps, that Matthew himself wrote his Gospel in Hebrew for the benefit of the Jews, and in Greek for general use.

On Prayer.

ON PUBLIC PRAYER.

Having, some time ago, attempted to show the obligations of private families, to perform stated and occasional prayer; we shall need to say but little on this part of the subject. That public prayer is a stated part of public worship, is clear from Scripture. Christians. In Scripture, public prayer is often put for the whole of public worship; hence God's house is called a house of prayer, for all people. And when the Apostles Peter and John, went up to the temple, immediately upon their receiving the miraculous effusion of the Spirit on the day of Pentecost; they are said to have gone up at the hour of prayer, being the ninth hour, or the time of the evening sacrifice, Acts iii. 1. The High Priest under the law, got many directions as to this part of public worship; and public prayer seems to have been the first act of worship, in all their public assemblies. Accordingly, in the account which Nehemiah gives of the order and service of the priests, after the return from the Babylonish captivity; we find they began with prayer, Neh. xi. 17. Mattaniah was the principal to begin the thanksgiving in prayer.

But as under the law, so also under the gospel, public prayer is an essential part of public worship. Hence the first Christians are represented as "continuing steadfastly in the Apostles' doctrine and fellowship, & in PRAYERS," Acts ii. 42. We find Prayer enumerated among the other gifts which were given for the good of the church of Christ, in the New Testament times, 1 Cor. xiv. 14. The apostle Paul directs Timothy expressly, concerning this ordinance, 1 Tim ii. 1. "I exhort, therefore, that first of all, supplications, prayers, intercessions, & giving of thanks be made for all men." From which, it is evident, that public prayer is a very necessary part of divine worship; and one of the most solemn acts of religion. But how little is that attended to by many gospel hearers! They consider public praise and prayer merely as introductory forms, paving the way for Preaching, which they reckon the chief business of the Sabbath. But how weak & sinful the thought! Praise and prayer being immediate addresses to the object of worship, must be among the most solemn acts of religious adoration: and more properly acts of worship, than preaching or hearing the Gospel.

DAVID BROWN, the Cherokee Indian, who addressed the Christian community last spring in behalf of his countrymen, has returned from Dwight, and taken up his residence at Creek Path, on this side of the Mississippi. What part he is to take in the instruction and civilization of his people, we are not informed.

It is calculated that no less than 50,000 horses, employed in carrying merchandise and produce from Siberia into Russia, perish yearly, through fatigue, cold, and being over-laden.

RELIGIOUS.

From Fuller's Works.

THE CONNEXIONS,

In which the doctrine of Election is introduced into the Holy Scriptures.

It is generally allowed, that to understand the scriptures it is necessary to enter into the connexion of what we read : and let it be considered whether it be not equally necessary to the understanding of any particular doctrine, that we enter into the connexions in which it is introduced in the scriptures. We have seen in a foregoing essay, that divine truths are not taught us in systematical form, and also the wisdom of God in scattering them throughout his word in variety of practical relations. What these relations are it becomes us to ascertain : otherwise we may admit the leading truths of revelation as articles of belief, and yet, for want of a close attention to these, may possess but very little scriptural knowledge ; and the doctrine which we think to hold, may be of very little use to us. "When I was a youth, (said a minister lately in conversation,) I admitted many doctrines, but did not feel their importance and practical efficacy.

It would be a good work for a serious thinking mind, carefully to inquire into the various connexions in which acknowledged truths are introduced in the scriptures, and the practical purposes to which they are there actually applied. I shall, with respect to the doctrine of election. The truth of the doctrine I may in this place take for granted, as a matter clearly revealed in the word of God, observing only a few of its principal connexions.

1. It is introduced to declare the source of salvation to be mere grace, and undeserved favor, and to cut off all hopes of acceptance with God by works of any kind. In this connexion we find it in Romans xi. 5, 6: *Even so then, at this present time also, there is a remnant according to the election of grace; and if by grace, then it is no more of works; otherwise, grace is no more grace; but, if it be of works, then it is no more grace; otherwise work is no more work.* All compromise is here for ever excluded, and the cause of salvation decidedly and fully ascribed to electing grace. With this end the doctrine requires to be preached to saints and sinners. To the first, that they may be at no loss to what they shall ascribe their conversion and salvation ; but may know, and own with the apostle, it is by the grace of God they are what they are. To the last, that they may be warned against relying upon their own righteousness, and taught that the only hope of life which remains for them is in repairing, as lost and perishing sinners, to the Saviour, casting themselves at the feet of sovereign mercy.

2. It is introduced in order to account for the unbelief of the greater part of the Jewish nation, without excusing them in it. This appears to be its connexion in the ninth chapter of the epistle to the Romans. To show that the wide spreading unbelief of that people was not a matter of surprise, and did not effect the veracity of God in his promises, the apostle distinguishes between those who were *Israel* and those who were merely of *Israel*; (ver. 6.) evincing, that from the beginning God had drawn a line between Isaac and Ishmael, Jacob and Esau ; the former being merely *children of the flesh*, and the latter *children of the promise*, to whom God had an eye in all he had said, and who were *counted for the seed*. The same argument is pursued and confirmed from the declaration of God, to Moses ; *I will have mercy on whom I will have mercy, and compassion on whom I will have compassion* ; intimating not only that a sinner had no natural claim of mercy on God, but even amongst the Israelites, who were a people in covenant with him, he ever preserved the right of sovereignty in the forgiveness of sin, and every dispensation of saving grace. The result is, that in God's leaving great numbers of Abraham's posterity to perish in unbelief, and calling a people for himself, partly of Jews, and partly of Gentiles, (ver. 24, 27.) he had proceeded on the same principle as that on which he had proceeded from the beginning.

Paul saw indeed that the corrupt mind of man would allege, that if things were so, the agency and the accountableness of man were destroyed, and therefore introduces the objection, ver. 19 : *Thou wilt say then unto me, why doth he yet find fault; for who hath resisted his will?* This objection affords irrefragable proof, that the doctrine maintained by the apostle was that of the absolute sovereignty of God, in having mercy on whom he would, and giving up whom he would to hardness of heart ; for against

no other doctrine could such an objection have been made with any appearance of plausibility. This objection is the same for substance as has been made ever since, and that by two sorts of people; namely, those who disown the doctrine, as being destructive of human agency, and those who contend for the doctrine for that very purpose. The language of those who disown the doctrine is this: 'If it be so, that the state of every one is determined by the will of God, why are men blamed for not believing in Christ? God has his will, and what would he have more?' The language of those who contend for the doctrine, with the intent of destroying human agency, is, 'It is true that the state of every man is determined by the will of God ; but then it is not right that he should *find fault* with sinners for their unbelief ; for his will is not resisted.' It is easy to see that both these positions are at variance with the gospel. With respect to the first, if we follow the example of the apostle, we think it enough to prove that God *actually exercises* absolute sovereignty in saving whom he will, and yet *finds fault* with unbelievers as much as if no such sovereignty was exercised ; leaving him to justify his conduct, and them who reply against him, to answer it at his tribunal. With respect to the second, if we keep to the principle laid down by the apostle, we shall not deny the truth because they abuse it ; but avow it, and at the same time *find fault* with unbelievers, ascribing their failure, as he did in the same chapter, to their *seeking after the law, stumbling at the stumbling stone*. If on this account, we be accused of "self-contradiction," "saying and unsaying," "preaching half grace and half works," "beginning with truth and ending with falsehood," &c. we have this comfort ; that the same things might have been objected with equal justice to the writings of the apostle, as it appears from the above remarks, and were in substance actually objected to them.

3. It is introduced to show the certain success of Christ's undertaking, as it were in defiance of unbelievers, who set at nought his gracious invitations. When Esther seemed to hesitate on going in unto the king in behalf of her people, she was answered by Mordecai's order thus : *if thou holdest thy peace at this time, then shall their enlargement and deliverance arise from another place: but thou and thy father's house shall be destroyed.* Such, in effect, is the language of the doctrine of election to sinners of mankind, and that on various occasions. It is not designed to supersede universal invitations ; but to provide against those invitations being universally unsuccessful. Thus, our Lord having upbraided Chorazin and Bethsaida for their impenitence under his ministry, it is immediately added by the evangelist, "at that time Jesus answered, and said, I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent and hast revealed them unto babes; even so, Father; for so it seemed good in thy sight." (Matt. xi. 25, 26.) This was like saying, "Though Chorazin and Bethsaida have not repented, yet I shall not be wanting of subjects : deliverance shall arise from another place!"—Again : When addressing the unbelieving pharisees, he applied these words in the xviiith psalm to them, "The stone which the builders rejected is become the head of the corner," his words convey the same idea : "Ye builders may set me at naught ; but God will exalt me in defiance of you. God will have a temple, and I shall be the foundation of it, though you should persist in your unbelief, and perish!" (Matt. xxi, 42.)—Again : Those very remarkable words in John vi. 37, "All that the Father giveth me shall come to me," &c. are introduced in the same manner. Addressing himself to those Jews who followed him because they had eaten of the loaves, and were filled, he saith, "I am the bread of life ; he that cometh to me shall never hunger, and he that believeth on me shall never thirst." "But I said unto you, that ye also have seen me and believe not"—"All that the Father giveth me shall come to me;" "and him that cometh to me I will in no wise cast out." As if he should say, "You have no regard to me in my true character, but merely for yourselves, and for the meat that perisheth ; but I shall not lose my reward, however you may stand affected towards me."

From the Connecticut Observer.
Extract of a letter from the Rev. D. Poor, Missionary at Batticotta, in Ceylon, to the Principal of the American Asylum for the Deaf and Dumb in this city. The letter has just been received.

"My Dear Brother,

" You have been so much in my mind today, that I cannot retire to rest without writing you a few lines ; for if I defer it till my present impressions are effaced, I shall not write to you until I have another special impulse to do it. This morning I went to one of our school bungaloes in Changarin to preach. As I rode up to the door, a venerable old man, who stood leaning on a staff within, came forward and took hold of my horse's bridle as I dismounted, which was rather a novel thing, as the people here are generally afraid of horses. In the course of my preaching, I proposed many questions to the people, as in my practice, many of which this old man answered with much propriety, and in such a manner as evinced a considerable knowledge of the christian religion. After the service, I had the curiosity to converse a little with him. As soon as he found that he was permitted to speak familiarly with me, he observed with an air of interest and solicitude, "As you are a priest, Sir, I wish to ask you one question ; in cases of persons who are born deaf and dumb—is it owing to the sins they committed in a former state, or owing to the sins of their parents?" After giving him the best answer I was able to give, and showing him that it might have been much worse for them, if they had not been born deaf, he said, "Is it proper to assist such persons in charity?"

" Certainly it is," said I. "Three such, descended from my loins, and are in very
peculiar circumstances; can you assist them?"

"Where are they?" "In the house."

"Where is your house?" "Near."

Scarcely believing the man, I told him I would go and see them. He conducted me to his house about a mile distant, a company of people following us. On my arrival at the place, he called before me three large well formed persons, a son and two daughters, all the children he ever had, who were from 25 to 35 years of age. It was truly an affecting sight. I was desirous of ascertaining to what extent the parents were able to communicate ideas. Though their countenances were intelligent, their faculty of receiving ideas appeared to be extremely limited.—Then it was that my dear friend and brother and his interesting pupils, came in full view before me, and I regretted much that I had nothing of your faculty to communicate with such objects of compassion.

—Some account of your labors to the company present—who listened with much attention. But the burden of the old man's complaint was, that he might obtain, even a very small sum which would enable him to get his two daughters married. You can hardly understand this subject, but it is true, that if a man has a little property he can easily take husbands for his daughters. It is of such importance, that the heathens consider it one of the most acceptable species of charity, to assist poor females with a little property, that they may get married. It is considered, and it is in fact, a calamity to a female here not to be "given in marriage." I presume \$20 would enable the poor old man to marry both of his daughters.

After making the three unfortunates a small present in money, (which gladdened their countenances, and drew tears from the eyes of the parents) I told them I would come there soon and preach, and would bring Mrs. Poor with me. At this they were well pleased, and said they would call all their neighbors."

From the Philadelphia Recorder.

Extract from a Summary View of America, with Remarks on the Social, Moral, and Political Character of the People, by an Englishman. London, printed 1824.

Chapter xv. Article Friends.

I believe, that a strict scrutiny will lead to the conviction, that the opposition made by the Friends to the Bible Society, arises mainly from the spread of deistical opinions, among them. I do not make this assertion hastily, well knowing that it is one, which they will be reluctant to admit. But facts, so fully confirm me in my opinion of this matter, that it would be wrong to disguise it. Doctrines such as Fox never preached, and for which the writings of Barclay and Penn, may be searched for in vain, are now openly promulgated among them. One of their ministers, resident at Jericho, in Long Island, has travelled much in New-York, Pennsylvania, and other States ; and by his zeal and talents has raised a party, whose views are by no means coincident with those of the founders of the Society.

He has considerable force of mind, and oratorical talents ; though he is neither a profound reasoner, nor rhetorician. It is by boldness in avowing his opinions, and fluency of language in expressing them, that

he has succeeded in making converts. He is a favorite among the young, and those of more advanced age, whose principles are unsettled. Such is his influence over his followers, that probably no pope had ever more implicit reliance placed in him. To call in question the soundness of his doctrines, or their conformity with those which have always been understood as belonging to the society, is a sort of high treason, which his followers know not how to pardon : for they are not conspicuous for their tolerance. He teaches that the books of both the Old and New Testament, are less valuable than the writings of some more modern authors ; that the validity of some of them is more than dubious ; that collectively they have done more injury than good ; that the doctrine of the Atonement is false ; and that neither the Primitive Christians, including the Apostles, nor the reformers from popery, nor the early Quakers, possessed that clear discernment of spiritual blessings, which some persons now enjoy. Consequently, so far from paying deference to Barclay's Apology, to the Epistles issued yearly, by the Friends in England, or to any of those works which are considered as authorities for the right understanding of their principles, he treats them all as of suspicious, or dubious import. Now it is remarkable that one who deviates so widely from the generality of them, should be suffered by them to preach in their meetings. Their church government must be very lax, or the fear of a schism must operate to prevent its enforcement. Certainly the Friends in England, would not consent to tolerate such departure from their ancient principles, in any one of their ministers. If they did not expel him from their communion, they would at least silence him as a preacher.

It need excite no surprise that this person should oppose the Bible Society, for he told me in a conversation I had with him at his own house, that he believed that half the Bible was the composition of uninspired men, and that a large portion of it he did not believe at all. Nor need it excite surprise, that a large portion of them should coincide with him in opinion, as in most cases where a party is formed the leader of it is unhesitatingly relied on.

The Friends are generally so mild and moderate in their proceedings, that the parties may perhaps be reconciled ; but if any sudden excitement should arise a disruption of the Society seems to be the almost inevitable result. The materials are so combustible that a spark may occasion an explosion. Should such an event take place, the party which adheres to the doctrines of Fox, and Barclay, and which embraces nearly all of the acknowledged ministers of the Society, would probably make a closer approximation to the primitive standard, than is the case at present, in either England or America. The other party would be likely to slide into practices so much at variance with what has ever been looked on as Quakerism, that the public would bestow upon it some new name.

The following remarkable and providential escape from instant death, (says the Cooperstown Watch-Tower,) occurred in Planisfield in this county, on the 4th inst. At the funeral of a child of Mr. Othaniel Gardner, the sleigh conveying the mourners was passing over the Bridge at the forks of the Unadilla, when the horses from some cause took fright, jumped off the bridge, and four persons of the six who were in the sleigh, were precipitated from a height of 20 or 25 feet. Mr. and Mrs. Gardner, and two others whose names are not recollect, together with the horses and sleigh, broke through the ice, and sunk immediately to the bottom, in water 7 feet deep. By a great miracle, the whole were extricated, and with little injury. It is also a very singular circumstance, that Doct. E. Lewis, of Brookfield, who was in the sleigh at the time, sprang out, and catching hold of the bridge in his fall, there hung suspended by his fingers, till he was drawn from his peril by some gentlemen following in the funeral procession. Mr. Gardner, after he had himself recovered from the water, dove again to the bottom, resuing his wife from impending death, and in his arms bore her to the shore.

Dr. Samuel Hibbert, of Scotland, has published a work which he calls *Sketches of the Philosophy of Apparitions*. The reviewers inform us that the author has treated this difficult subject in a very satisfactory manner.

CHEAP BOOKS.

The Editor has just received a large accession to his former stock of Books, among which are Gill's and Scott's commentaries ; all of which will be sold low, for cash.

THE CIRCULAR.

WILMINGTON, FRIDAY, FEBRUARY 11, 1825.

FIRE!—On Wednesday evening last, between 9 & 10 o'clock, a fire broke out in a cooper-shop of Mr. Whitsel, in Shipley street, which, together with an adjoining building, owned by Mr. Miller Dunott and occupied as a grocery store by Mr. John Day, was totally destroyed in a very short time. We are not informed of the amount of loss sustained—nor do we know how the fire originated; but it is generally attributed to a reprehensible carelessness. The scene of conflagration being but two doors north from our Printing office, threatened it, and the house next to it, (owned by Mrs. M'Ilwain,) with inevitable destruction. Much praise is due the several Fire Companies of this Borough, for their activity. The preservation of much property is owing, under a divine Providence, to the well directed efficiency of these highly useful companies. This dreadful event again reminds us, that the most secure amongst us is but *insecure*; that we are, every moment of our lives, in every possible situation, wholly dependent on the merciful protection of our heavenly Father—and thus, we are strongly admonished to the most heart-felt gratitude.

Ed. Cir.

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The obituary notice of James C. Willbank, handed us for insertion, shall be published in next week's Circular.

For the Circular.
NO MATTER WHO—No. V.

A plea for our Lord Jesus Christ, for the many thousands of our fellow sinners, who are daily perishing for lack of knowledge; and for "poor and pious young men."

ADDRESSED TO MINISTERS OF THE GOSPEL.

"Thus saith the Lord, Learn not the way of the heathen—They are, altogether, brutish and foolish."—Jer. x. 2, 8.

Dearly beloved Brethren,

We all know, that, immediately after the serpent had accomplished the fall of man, the Lord our righteousness, the seed of the woman, commenced the mighty work of bruising the serpent's head, and of our "great salvation," and, that, thenceforward, not only, all the types and shadows, sacrifices, laws and prophecies and wonderful events, recorded in the Jewish scriptures, but, *all* the turnings and overturnings, of *all the nations*, *all* their revolutions and changes, from generation to generation, all the world over, ever have been and ever will be overruled in subserviency, to this one GREAT object, the bruising of the serpent's head, by the SEED of the woman, and the raising up again of our fallen race, to the image and favor of their Creator.—A mighty work! The greatest of all God's works! In it will forever be seen the power and wisdom of God.

The serpent having in his mind, his expulsion out of heaven, and the punishment for his rebellion, which he was constantly experiencing, and then the additional curse denounced upon him, even complete destruction in the end, could not but have his enmity raised to a high pitch, indeed, against the God of Heaven and against the woman and her SEED. He would, therefore, thenceforward, be always awake, and always very watchful of all the Lord's movements; would be constantly calling into action, all his own subtleties and energies, with those of all his accursed adherents, to ward off, as long as possible, the threatened bruising of his and their heads. He and they would be engaged, also, in offensive operations, whereby to bruise the heel of the woman's SEED; thus, to gratify their enmity. Thus, he and his seed would be constantly employed, in defensive and offensive war, with the SEED of the woman and his followers. The whole history of this world has been and will be to the end of it, nothing but a history of these wars and the final victory of the woman's seed. "There was war in Heaven—Michael and his Angels fought against the Dragon, and the Dragon fought and his angels." Revelation xii. 7.

Through this mighty contest, "we know" it is "that the whole creation groaneth and travailleth, in pain together until now."—Rom. viii. 22.

Hitherto, the serpent and his seed have had great success, in their offensive as well as defensive operations. In the destruction of the old world, and of Sodom and Gomorrah, and of many great and mighty cities and nations. In having under their control, almost all mankind, when Abraham and his posterity were called, in holding all the nations, as their willing & faithful subjects, except that of "hedge in" Israel and in finally drawing off Israel and holding them in blindness, till now, and as he will continue to do, 'till the fulness of the Gentiles be come in"—as he now holds, in fact, almost the whole human family!

But, notwithstanding these temporary successes, of the serpent, the *Lord our Righteousness* has been constantly and gradually bringing forward his *kingdom of grace*—his *reign of grace*.—"That as sin (the fall of man) hath reigned unto death (death of all men, just as the serpent would have it) even so might grace reign through the righteousness of the Lord our Righteousness, unto our eternal life." (See Rom. v.)

All of God's providences, as we have seen, have constantly had this one main object in view. And *all* the serpent's craft and subtlety, on the other hand, have been constantly exerted, in devising "ways and means," to keep men blind to the Lord's displays of his free and sovereign grace—blind to the light of the knowledge of the glory of God, *in the face of Jesus Christ*. For, the serpent well knows, that when *all* men behold, *there*, as in a glass, the glory of the Lord, they will *all* be changed into the same image, from glory, unto glory, as by the Spirit of the Lord. Then his head will be effectually bruised. For, he will sink down into such complete self-condemnation, shame and confusion, that he will never again dare, by his lies, against God, to attempt to deceive any of his innocent rational creatures, in any of his dominions.

Thus he will be forever chained in darkness—*his own darkness!*—*the darkness of sin—of pride—of selfishness—of hatred, envy & wrath*, with its attendants, self-condemnation, shame and fear. This will constitute a great part of his hell, and of that of his deluded followers.

We have time now to notice only one species of the Lord's dispensations, to bring forward his *kingdom of grace*, and how satan, in his subtlety, warred against him.

The Lord, at one period, was raising up prophets, gospel prophets, one after another.

To meet the Lord our righteousness here, the old serpent not only blinded the Lord's people, to trust in their *law* and in their *temple*; but raised up, in his own kingdom, moral philosophers! *The sages of Greece and Rome!* The noble classical moral philosophers! *The famed wise men of Greece!*

Between the years seven hundred and four hundred, before Christ, lived Isaiah, Jeremiah, Ezekiel, Daniel, Malachi and other prophets, who prophesied of the coming Saviour. *Thus, to prepare the world to receive him.*

Between the years six hundred and three hundred, before Christ, flourished Solon, Socrates, Plato, Aristotle, Epicurus, and many other heathen moral philosophers, who were inspired by the Serpent to *puff up the pride of men*, by preaching up *human perfectibility—human virtue*, and thus to keep men *blind to their need of a Saviour*—that the preaching of the *Cross* should be to the self-righteous Jews, a stumbling block, and to the self-wise and proud Greeks and Romans *foolishness*.

Oh! how long shall we continue to teach our children to revere these, the serpent's most learned and faithful servants, as sages! as wise men! wise moral philosophers! Do we not *all* know that their writings and those of their heathen successors, and then of their children, again, down through Julian, the Apostate, to Voltaire, Shaftesbury, Bolingbroke, Tindal, Chub, Hume, Priestley, and Tom Paine, have been, all along, doing infinitely more injury to Christ's kingdom of grace, than the persecutor's sword has ever done? This classical virtue and morality, and philosophy, falsely so called, destroys the *souls of men*. The persecutor's sword destroys only their bodies—Who have been the trainers up of all classically learned infidels and heretics, since the days of Constantine?

I will answer this question, by asking, what order of men have, since that period, had all the important Seminaries of Learning, the Academies, Colleges, and Universities, under their teaching and control, where the numberless classical infidels and heretics, in Europe, and America, have been made? Is there any thing in true christian learning, which is calculated to make infidels and heretics? No—No. But our plans of training the young and tender minds of youth hitherto, have been part heathenish and part christian—and now the rage is for more and more heathen classical books!—Like Nebuchadnezzar's Image, the form thereof is terrible. But blessed be the *Lord our Righteousness*, the time is coming—we hope is near—when "the iron, the clay, the brass, the silver and the gold shall be broken to pieces together and become like the chaff of the summer threshing floor; and the wind shall carry them away, that no place shall be found for them, and the stone that smote the image shall become a great mountain and fill the whole earth." (See Dan. ii.)

Dear Brethren, If there has not been an accursed thing in our camp, ever since the days of Constantine, when the keys of Christ's kingdom were so fully committed to our hands, how comes it that we have had so many heathen classical infidels and heretics among us, and have made such small conquests over the heathen?

P. S. "C." shall be fully attended to, in his place, as the Lord shall help.

HINTS TO CHURCHES.

By looking around among our Churches and beholding the desolate state of many of them, the inquiry naturally arises, Why is it so? Is there an Achan in the camp? Is there a Jonah on board? And if so who is it? What is the accursed thing which prevents us from moving forward?

One says it is because *prayer is neglected*. Another tells us it is because we lack *spirituality*. While another says it is *covetousness*. But there is *one Babylonian garment* in the text which I think ought to be exposed to view among others. No doubt neglect of prayer, want of spirituality, and covetousness, and many other evils retard our progress. But I think the cry of *inability* is as great an evil as any.

That the work is great no one will deny. That it requires great sacrifices all must acknowledge. But can we not perform a great work? Paul said, "I can do all things through Christ which strengtheneth me." Can we not make great sacrifices? What sacrifices of pleasure, honor or profit can we make, which will compare in the least with the sacrifice of our Divine Lord and Master. He did not shrink from the task and say I am unable?

Caleb and Joshua agreed with the other spies in the statement respecting the land of Canaan, that "the cities had high walls and that the Anakims dwelt in the land." But said they, "we are well able to go up and possess the land." Let each Christian say the same, and in the strength of the Lord we shall prevail.

But it may be asked what mighty mischief is done by the cry of inability? I answer, the same, as for a man to imagine that he is sick. Let a man in the enjoyment of good health, imagine that he is sick, and the consequence will be he will feel wholly indisposed to use his bodily powers, so that they will be useless, and besides as action gives strength, so inaction causes weakness, so that the man will soon lose the power of action.

So let a Church once think that they are unable to support the gospel among them, and they will immediately relax exertions or entirely cease, and the consequence will be that they will grow weaker. For if God does not take from them their property by sickness or losses, the numbers of such Churches are usually lessened, so that they become less able to support the gospel.

But let us inquire whether this inability is real or imaginary. Now suppose the aggregate of property possessed by the Church amounts to \$30,000 dollars, the annual interest of this at 6 per cent, will amount to 1800 dollars. One tenth of this sum is 180 dollars. Suppose also that the members of the Church can earn 1800 dollars by their labor, (and if there are eighteen men able to labor, this would be 100 dollars each, and if there are thirty-six it would be but 50 dollars each.) One tenth of this sum would be 180 dollars more. These sums added together make the sum of 360 dollars. So that by a moderate calculation, there are but few Churches but what could raise the sum of 360 dollars annually, for the support of the ministry. And many Churches could raise double or treble that sum.

But I am aware that it may be said we have many calls to support the poor, to send the gospel to the destitute, and to build and repair meeting houses, both for ourselves and others; this however under the old dispensation was not taken out of the tithes, but came from another source. The corners of the fields, the forgotten sheaf, the gleanings of the vineyard, and the olive tree, &c. &c. and the tabernacle was built by the free-will offerings.

Now let the gleanings &c. be computed in gross at one cent week from each member for the support of the poor, and one cent a week to send the gospel to the destitute. And suppose the Church to consist of 100 members, we should have the sum of 52 dollars for the poor, and 52 dollars for other charitable purposes.

Let this calculation be kept in view, and instead of the cry of *inability*, we should hear each one saying like Caleb and Joshua of old, "We are well able."

These hints are submitted to the consideration of all who may read them, by one who disclaims *sentimental Arminianism and practical Antinomianism*.

[C. Sec.]

Poet's Corner.

"To awake the soul by tender strokes of art..."
"To raise the genius, and to mend the heart."

The following lines written by an heathen—the Emperor ADRIAN, and addressed to his Soul, give a singular evidence that he had some notion—though a very imperfect one—of the existence of the Soul, after its separation from the body. The heathen, in general, so far as History informs us—although some of them did worship images, &c. and observe other ceremonies, which would seem to indicate that they believed in a future state and the perpetuity of the soul—did really not believe the former, nor appear to have known much about the immortality of the latter, or that such a divine principle, as the soul, dwelt in them. The lines below were translated from the Latin, by Pope.—*Ed. Circular.*

Selected for the Circular.

Ah! fleeting Spirit! wand'ring fire!
That long hast warm'd my tender breast;
Must thou no more this frame inspire?
No more a pleasing cheerful guest?
Whither—ah! whither art thou flying?
To what dark undiscover'd shore?
Thou seemest all trembling, shiv'ring, dying.
And wit and humor are no more!

MISCELLANY.

Selected for the Circular.

The following beautiful quotation from the concluding paper of the "Adventurer," closes the inscription on the monument of Dr. HAWKESWORTH, in Bromley church:

"The hour is hast'ning, in which, whatever praise or censure I have acquired will be remembered with equal indifference. Time, who is impatient to date my last paper, will shortly moulder the hand, which is now writing it, in the dust, and still the breast that now throbs at the reflection! But let not this be read as something that relates only to another; for a few years only can divide the eye that is now reading, from the hand that has written."

From the Masonic Mirror.

TEMPLE OF JERUSALEM

The following correspondence, between king Solomon and king Hiram, we copy from the Masonic Minstrel; the author of which observes, "they were furnished by an antiquarian. The authenticity of the letters is well vouched. As ancient documents, they are well worthy of preservation in the archives of Masonry."

King Solomon to King Hiram, greeting:

"Be it known unto thee, O king, that my father David had it a long time in his mind to erect a Temple to the Lord; but being perpetually at war, and under a necessity of clearing his hands of his enemies, and making them all his tributaries, before he could attend to this great and holy work, he hath left it to me in time of peace both to begin, and to finish it, according to the direction, as well as the prediction of Almighty God. Blessed be his great name for the present tranquility of my dominions! and by his gracious assistance, I shall now dedicate the best improvements of this liberty and leisure, to his honor and worship. Wherefore, I make it my request, that you will let some of your people go along with some servants of mine, to mount Lebanon, to assist them in cutting down materials towards this building; for the Sidonians understand it much better than we do. As for the workmen's reward, or wages, whatever you think reasonable shall be punctually paid them."

SOLomon."

King Hiram to King Solomon.

"Nothing could have been more welcome to me, than that the government of your blessed father, is devolved, by God's providence, into the hands of so excellent, so wise, and so virtuous a successor; his holy name be praised for it! That which you write for, shall be done with all care and good-will; for I will give orders to cut down, and export such quantities of the fairest cedars, and cypress trees, as you shall have occasion for; my people shall bring them to the sea side for you, and from thence ship them away to what port you please, where they may lie ready for your own men to transport them to Jerusalem. It would be great obligation, after all this, to allow us such a provision of corn in ex-

change, as may stand with your convenience; for this is the commodity we islanders want most.

HIRAM."

This magnificent Temple was founded in the fourth year of Solomon, the third after the death of David, on the second day of the month Zif, being the second month of the sacred year, which answers to the 21st of our April, 480 years after the passage of the Red Sea, anno mundi 2292, before Christ 1011. It was situated on mount Moriah, near the place where Abraham was about to offer up his son Isaac, and where David met and appeased the destroying angel.

The number of operators, said to have been employed in carrying on the work, is computed at—rulers, provosts, or overseers of the people in working, who were expert Master Masons, 3,300—stone-cutters and sculptors, layers and builders, who were expert Fellow-Crafts, 80,000—the levy of assistance under the noble Adoniran, who was the grand Junior Warden, 30,000—In all Free-masons, 113,300—Besides bondmen, laborers and bearers of burdens, 70,000—Total, 183,300.

Solomon was much obliged and assisted by Hiram, king of Tyre, who sent him many of his best artists and builders; together with the firs and cedars of Lebanon. But above all, he sent his namesake Hiram Abiff, the most accomplished designer and operator on earth, who, in Solomon's absence, filled the chair as deputy grand master, and was the principal surveyor and master of the work.

Solomon partitioned the fellow-crafts into certain Lodges, with a master and wardens in each, that they might receive commands in a regular manner, might take care of the tools and jewels, might be regularly paid every week, and be duly fed and clothed, &c. and the fellow-crafts took care of their succession, by educating entered apprentices. Thus a solid foundation was laid of perfect harmony amongst the brotherhood; the Lodge was strongly cemented with love and friendship: every brother was duly taught secrecy and prudence, morality and good fellowship; each knew his particular business, and the grand design was vigorously pursued at a prodigious expense.

GOV. CLINTON'S SPEECH.

Governor Clinton's speech is too long for insertion. A hasty summary is all we can give. It begins with a devout acknowledgment of the thanks we owe to Almighty God—it states, summarily, the prosperous condition of the State of New-York and of the United States—and contrasts them, in few words, with the civil and political institutions of Europe. The Governor gives a frank exposition of his views of government, and plainly expresses the rules which will regulate him in the management of the trust that is put in his hands. He reverts to some recommendations which he made in 1820, regarding a change in the electoral law, giving the choice of Electors of President to the people, and earnestly recommends the passing of such a law at the present session. Then follow some passages of a more local nature, about county courts and justices of the peace, state taxes, and state institutions, with sundry speculations, practical and philosophical, upon moral causes and effects, with a statistical view of schools and the school fund. He mentions one fact worth much notice—"Of the many thousands instructed in our free schools in the city of New-York, there is not a solitary instance known of any one having been convicted of crimes."

On the subject of agriculture, he enters at large, and comments on the resources of his state like a Statesman. The fine arts, and those merely mechanical, have not escaped him. The details of routes for inland navigation—the estimates of their expense, and the comparative benefits of different calculations are made perfectly clear. Something is said of the Revenue, congratulating the good people of New-York on their prosperity in that particular, and complimenting the neighboring states on their spirit of internal improvement. The question as to the right of the United States to exact tonnage duties from the canal boats, is discussed ably and thoroughly, and the remainder of the message is occupied with matters which belong exclusively to the State of N.Y.—*Con. Mir.*

SCHOOLS.

The following paragraphs, extracted from the recent message of the Governor of New-York, are instructive and pleasing. The moral power of that State will, it may be hoped, correspond with her greatness, in

point of resources and physical strength. It is said, that she has expended more than thirteen millions of dollars, within fifteen years, for the purposes of education.—*Star.*

"The number of children taught in our common schools during the last year exceeds 400,000, and is probably more than one-fourth of our whole population. Ten thousand three hundred and eighty-three have been instructed in the Free and Charity Schools in the city of New-York, a number by no means proportioned to the wants of its population. The students in the incorporated academies, amount to about two thousand six hundred and eighty-three, and in the colleges to seven hundred and fifty-five.

"The fund for the Common Schools, may be stated at upwards of one million seven hundred and thirty-nine thousand dollars; and its annual income at ninety-eight thousand dollars, to which may be added the interest on the future sales of lands, and on the disposal of escheated property, the proceeds of which latter item may be added to the capital.

"However imposing this fund may appear, it is sufficiently obvious that it ought to be augmented. This State is capable of supporting fourteen millions of inhabitants. This appropriation will therefore soon be found far behind the progress of population and the requisitions for instruction."

RELIGIOUS.

PULPIT ELOQUENCE.

The following is the conclusion of a sermon, by one of the most eloquent divines of our country, the Rev. Dr. GRIFFIN, President of Williams College. It will not suffer by a comparison with the finest passages of Saurin or Massillon.

"Now, then, my friends, my reasons are all before you, and I hope to be justified by your consciences, while I execute the commission given me in the text. God hath said to the wicked, "O wicked man, thou shalt surely die;" and the watchmen are commanded upon their peril, to sound the alarm. I, therefore, solemnly declare, in the name of God, that there is a dreadful war waged by all the divine perfections, against sin—that the sacred rights of Heaven have taken the field—that every glory of the Godhead holds a livid lightning pointed at every sinful thought—that the inviolate honor of Heaven's King is enlisted, & is coming down to crush a rebellious world. In equally solemn tones, I declare, as my office obliges, and call every Angel to witness, that in this war *God is right, and the world is wrong*. These great truths, while I live, I will declare, and hope to pronounce them with my dying breath—*GOD IS RIGHT, AND THE WORLD IS WRONG*.—I wish they were set forth in broad letters upon every forehead, and with a pen dipped in heaven were written upon every heart. I wish they were set upon the frontispiece of every book; and posted in sun-beams at the corner of every street—that they were graven with the point of a diamond in the rock forever—*GOD IS RIGHT, AND THE WORLD IS WRONG*! I would that these ponderous truths might pass from land to land—prostrate nations of unknown tongues, and rolling through every clime, might bring an humbled world to ask for mercy at a Saviour's feet.

"Standing on my watch-tower, I am commanded, if I see aught of evil coming, to give warning. I again solemnly declare that I do discern evil approaching; I see a storm collecting in the Heavens; I discover the emotion of the troubled elements; I hear the roar of distant wind—Heaven & earth seem mingled in the conflict—and cry to those for whom I watch—*A STORM! A STORM!* Get into the *ARK*, or you are swept away. O! what is it I see? I see a world convulsed and falling to ruins—the sea burning like oil—nations rising from under ground—the sun falling—the damned in chains before the bar, and some of my poor hearers with them! I see them cast from the battlements of the judgment scene. My God! the eternal pit has closed upon them forever!"

From the Northampton, (Mass.) Oracle.

GOOD DEVISED.

Suppose a person should appropriate \$100 for charitable purposes, on the following conditions: That the \$100 should be safely placed at annual interest, and that interest added to the principal every year, from the first day of Jan. 1825 to the first day of Jan. 1925, making 100 years. That the principal and interest should thus accumu-

late that length of time, and the aggregate amount constitute a permanent fund forever, and the interest only of such permanent fund be expended as the donor should direct.

What would be the aggregate amount of principal and interest in the 100 years? and what would be the annual interest of that sum ever after? These being given the donor could calculate how many missionaries the interest would annually support, should he be disposed, or order that the annual interest should be appropriated to the support of preaching and schooling in his native town, or to any other charitable purpose at his election.

INQUIRER.

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From the Telegraph.

Hints to a Student in Divinity, in conducting religious Conferences.

Mr. Editor.—The following brief directions were hastily sketched by an excellent Pastor of a Church in which there is more attention than usual to the subject of religion, for the benefit of young gentlemen who are sometimes called to conduct meetings for social worship. My wish that others may enjoy the benefit of them has induced me to request you to present them to your readers.

Never attend a meeting till you have first had a season of communion with God, and your own mind has become deeply impressed with a sense of his presence, and of his love to sinners.

Let your object in attending the meeting be, to honor Jesus Christ by leading those who hear to become like him, in their feelings and conduct.

In your feelings and deportment, while in the meeting, let your model be the *Saviour*.

Let the exercises be, *reading a portion of the word of God; pointing out to the people the meaning of the Holy Ghost in that portion of revelation, and the feelings and conduct to which it should lead them.*

Let your prayers be *pertinent, solemn, short, sincere.*

Let Christ be so prominent, in every thing, and so lovely, that neither you nor your hearers will think any thing about the speaker.

Let your dependence for success be wholly on the influences of the Holy Spirit; and if any good is done by you, feel under great obligations to be humble, and thankful, and give to God all the glory.

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To the Editor of the Western Recorder.

Mr. Hastings—If the following disjointed fragments will be of any service to you, you are at liberty to insert them in your valuable paper.

The Lord Jesus beseeches his children to give, although what they possess is his already. And more than this—if the expression may be allowed—he condescends to pay court to their avarice by pledging himself to pay even an hundred fold.

The Prince of Darkness is a Pearl Merchant who keeps a barker shop—and though his wares are all counterfeit and known to be such, he does a great business. He often bargains with parents, *Christian parents*, by giving them for their sons and daughters, large portions of this world's goods with its honors and distinctions—in exchange for a pearl of their Eternal crown.

"Why, herein is a marvellous thing"—Christians are complaining of the low state of religion; and wonder why is it not with them as in times past.—No marvel, brethren. Do you not see? the store houses are all empty. Is it not sounded daily in your ears, that the heathen are perishing for lack of vision? "Bring ye all the tithes into the store-house, that there may be meat in my house, and prove me now herewith, saith the Lord of hosts, if I will not open to you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it."

Will any dare pretend, that a steward is not *dishonest* who withholds his master's goods when he calls for them, and virtually says—who is the Lord that I should obey him? Behold the Judge is at the door!

Savings Bank.—Excellent institutions to provide for helpless infancy and decrepid age. But they regard only the wants of the body. There is in this country a *Savings Bank* where the security is unexceptionable, and the rate of interest at hundred per cent. A branch of it is established in Boston, styled the *American Board of Commissioners for Foreign Missions*, and another in New-York, styled the *United Foreign Missionary Society*. No Christian will dare say the security is unexceptionable, or the interest less than his avarice could demand.—"He that giveth to the poor lendeth to the Lord: that which he hath given will he pay him again."